

FEAST OF TABERNACLES - DAY 5

Fred Coulter - October 15, 2003

And greetings, brethren. Welcome to the fifth day of the Feast of Tabernacles, 2003. Let's ask the question: will there be a temple in Jerusalem with animal sacrifices, and with the Aaronic priesthood and the Levites carrying out the sacrifices? Now a little later we'll review the chapters in the book of Ezekiel from chapter forty on, and we will see, is that really talking about a millennial temple or not? So let's ask the questions: does God need a temple? Now we know, we'll see a little later, but we know in Isaiah 2, it talks about the "house of the Lord" during the millennium. And we also know that the temple of God was also called "the house of God." So does that mean that there will be a temple, as we know the temple as we have covered quite a few times concerning what was the tabernacle, then the temple of Solomon, then the temple which was rebuilt after the days of the Babylonian captivity.

Let's come to Isaiah 66 first because let's look at a profound principle, which tells us about God's purpose, and whether a temple is really necessary, and what God is really looking to, and what God wants human beings to do in relationship to Him. Now let's come here, Isaiah 66:1.

Ok, let's begin right here in verse 1, "Thus saith the LORD, The heaven *is* My throne, and the earth *is* My footstool: where *is* the house that ye build unto Me? and where *is* the place of My rest?" Now during the millennium Christ is going to be on the earth, is He not? Yes, He is. And will not the millennium be the rest of God, which is called "the glorious rest of His reign?" Yes, it will be. So with God on earth, Jesus Christ and the saints - God the Father's still in heaven - will there be a need for a temple?

Let's go on. "For all those *things* hath Mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at My word." So what is God interested in most of all? Is it a temple? Is it elaborate rituals? Or is it a converted heart and mind, a willing attitude? Now remember how many times we have said and referred to, when God says, "If indeed you will hearken unto My voice?" And that, we see, is what God really wants. Will a physical temple make people listen to God even more? Well, it didn't with the Jews, did it? It didn't with the Israelites, did it? No, it didn't. Let's look at some other scriptures here. Let's see some things that we'll just review just a couple things that we covered concerning that God calls us the temple of the Holy Spirit, and we are a temple that He is building up. So let's go back here to 1 Corinthians 3 and let's just review a couple of scriptures, and then we'll ask the question as we go all the way through, of what need will there be for another physical temple to be build in Jerusalem, in the same manner and with the same rituals that was in existence when the temple was destroyed in 70 AD? And we can also ask the question: since we don't need a temple today will we really need a temple during the millennium? So we can put all those questions together and we'll begin to answer them.

Now 1 Corinthians 3:16, “Know ye not [or that is, don’t you know] that ye are the temple of God,…” See, God’s plan and purpose with human beings is so profound and important that He calls each one that has the Holy Spirit a temple of God, and then that means part of the spiritual temple of God, and then all the brethren together down through all history will then form that spiritual temple. Not in the sense that we will be resurrected to become a stone in a building or a pillar standing to hold up the temple, but that we will be doing the work of the temple as kings and priests, as we’ll see a little bit later. He says, “...*that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are” (1 Cor. 3:16-17).

Now let’s come over here to 1 Corinthians 6. Just turn the page – 1 Corinthians 6:19. And again we find, just like we started out there in Isaiah 66, that God is interested more in a converted heart, and mind, and attitude, then He is in a physical building, see. God says of the universe and everything there is, He says, “Well, My hands have made these.” Now verse 19 of 1 Corinthians 6, “What? Know ye not [or that is, don’t you know] that your body is the temple of the Holy [Spirit] Ghost *which is* in you, which ye have of God, and ye are not your own?” You belong to God. And if you belong to God then you’re part of the temple of God. “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor. 6:19-20). And this is what God wants us to do.

Now let’s ask a question today: how do we worship God today? How did Jesus say we were to worship God? Let’s come to John 4. Now we’ve covered this before but it’s very important for us to understand this and have this as a basis and as a foundation for answering the question: will there be a full-fledged, bonafide temple during the millennium with the Aaronic priesthood, and the Levites, and all the sacrifices and everything like that? Now there are many people who believe that that will be so. Now let’s see what Jesus says concerning what is the important thing in worshiping God. Is it the building? Is it the place? Or, is it the heart?

Now let’s pick it up here, John 4:19. This is where Jesus was talking to the woman at the well in Samaria. “The woman saith unto Him, Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain;…” (John 4:19-20). See, that was Mt. Gerazim, and that was the counterfeit temple that the renegade priest, who would not submit to Ezra, and who would not put away their strange wives, they went over there to Sanballat who was governor of Samaria and he says, “Look, you guys come over here and I’ll build you a temple just like the one in Jerusalem.” So they went over there, built a temple, had the rituals. As a matter of fact there are even a small number of people who still belong to the Samaritan sect. And that’s where, if you hear of the Samaritan Old Testament, what the Samaritan Old Testament has are basically the first five books of the Bible. Now they couldn’t take the rest of the Bible, because see, the rest of the Bible shows that God chose Jerusalem for the temple. So it would be a very difficult proposition to justify having a temple in Samaria when God clearly said that Jerusalem was where He placed His name. So if you only take the first five books of the Bible, then what you do, is you can read there in Deuteronomy 16 where God chooses to place His

name, you go there and worship. Well, since there's no place designated, well then Samaria is just as good as Jerusalem, see. So you see how the mind of man works to get around the Word of God. If they don't like it, just cut it off and get rid of it, you see.

So here the woman said, "Our fathers worshipped in this mountain; and Ye say, that in Jerusalem is the place where men ought to worship." And until the beginning of the New Testament church that basically was true. "Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what:..." (vs. 20-22).

Now hold your place here and let's come back to Acts 8, and let's see what they were worshipping. And let's see who was the high priest of the time when the Apostles were preaching the Gospel. And we're going to see... And of course down through history, we don't have time for it for this sermon, but down through history, history shows that this was actually the very beginning part of what later became the Roman Catholic Church.

Now let's pick it up here in verse 5. Acts 8:5, "Then Philip went down to the city of Samaria, and preached Christ unto them." Now this, remember, Christ already paved the way by talking to the woman at the well, and she went and told all the people what Jesus had told her, and they all came and saw Him, and then Jesus stayed there for two days, and they said, "Yes, this is the Messiah." So there had been some preparation for this. "...Gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon [this means a specific individual known], which beforetime in the same city used sorcery [which then is witchcraft], and bewitched [bedeviled, or that is deceived] the people of Samaria, giving out that himself was some great one [great high religious figure]: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God" (Acts 8:5-10). So you had quite a situation going on in Samaria there, didn't you?

"And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (vs. 11-12). Now then, you've got a close encounter of the baptismal kind, if I could put it that way, with Simon. Simon also claimed, well, he believed, but he had ulterior motive, see. He wanted the power. So Philip made a mistake – he went ahead and baptized him. And Simon continued with him. Boy, when Peter and John heard about it, the Apostles, they sent Peter and John down there to help straighten out the matter. And of course God did not give the Holy Spirit to any one of them because of this mistake, until Peter and John went down there.

Then we find in verse 17, they went down there and laid hands on them and they received the Holy Spirit. And here was the motive of Simon. So it also shows that no one is going to fool God. God knows the heart, and He knows the intent. He knows what

men are going to do. And so here's Simon, and this is a tremendous warning for anyone who desires to be a great mucky-muck religious teacher, see. And that you use and manipulate the people and control them, and bear down on them with authority and control. So Simon saw this and he offered them money. See, God doesn't want the money, He wants repentance. "Saying, Give me also this power, that on whomsoever I lay [my] hands, he may receive the Holy [Spirit] Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter:..." And that means a part of the apostleship or lot, because remember to select the one to replace Judas who fell, they drew lots. And so this is referring directly to apostleship. So he was directly rebuked and rejected. "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (vs. 19-21). And so that's the key thing we're focusing in on: will there be a temple, see? "...Your heart is not right with God."

Now Peter said, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity" (vs. 22-23). So, this is what the people in Samaria were confronted with. And of course Simon would say, "Samaria is the place to worship, not Jerusalem." So let's come back here to John 4 and let's see what Jesus told her.

So He said, "Ye worship ye know not what:..." Because see with sorcery, and with witchcraft what are you actually worshipping? You're worshipping a possessed man who has power and control, and you're worshipping demons. He says, "You don't know what you're worshipping."

"...We know what we worship: for salvation is of the Jews." And that means through Christ Himself. He's referring to Himself there. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John 4:22-23). So this is what God is concerned about. Now can we say without a doubt, and we'll see a little bit later, that all during the millennium that people are going to be worshipping God in spirit and in truth? Well, that's going to be the whole basis of why Christ is here and we're serving as kings and priests.

Now notice verse 24, "God *is* a Spirit: and they that worship Him must worship Him in Spirit and in truth." Now then it's going to be even better because God will be on the earth, Jesus Christ, He will be manifest so people can see Him. We will be on the earth ruling and reigning with Christ, and we will be manifest and people can see us. So it's going to be a great improvement. And we're also going to see what God is going to do to change the heart, and change the mind, and so forth, and that all these things will work together.

Now let's come here to...we've already covered this scripture so we'll just refer to it. It says in Isaiah 10 that during the reign of Jesus Christ during the millennium, that the knowledge of God is going to cover the earth as the seas cover the earth. Now with all that knowledge of God will there be any need for animal sacrifices? Now why were

there animal sacrifices? Well, we'll see here in just a little bit. That was because they couldn't see God. God was removed from them, and especially after what they had done in the wilderness. See, right at first God was right with them. Then after their sin He removed outside the camp and Moses had to have a separate little tabernacle that he met God in outside the camp. He would not associate directly with the people anymore because of their sins. So all of the sacrifices, and all of these things were only temporary. And all of them were a form of worship to have people justified only in the physical sense as the New Testament says "in the flesh," and were justified to the temple. They were not justified to God the Father in heaven above, or Jesus Christ in heaven above, Who's at the right hand of God now. So when Christ is on the earth what need will there be for a priesthood after the order of Aaron, and after the order of Levi? Well there won't be.

Now let's see. Let's come back here to Hebrews 7, and here we find that there is a new priesthood which replaces Levi, and that is the priesthood of Melchisedec. Now we've read the scriptures going through the series there on the priesthood of Melchisedec where God said that He swore, and He would not go back on His word that you (that is the one Who became Jesus Christ) are a priest forever after the order of Melchisedec.

Now let's pick it up here. Let's come right here in verse 11. "If therefore perfection were by the Levitical priesthood,..." And that means spiritual perfection. The Levitical priesthood couldn't do that because all of the sacrifices and the rituals and the incense and the things that they had were all exterior. And that which is done without cannot change that which is done within. And what is done within is done through the power of the Holy Spirit of conversion, repentance, character, growing in grace and knowledge. Repentance in all of those things are done within from the heart. So perfection could not be through the Levitical priesthood. That's the key. "... (For under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" So if you have the order of Melchisedec, which is a superior priesthood, why then would you reestablish an inferior priesthood? You wouldn't do that.

"For the priesthood being changed,..." Now is Christ going to give up being a high priest today at the right hand of God, and in the millennium actually right here on the earth? Is He going to give that up and give it to a physical descent of Aaron? Is He going to have us go through all the things that we do and build the character and qualify to be kings and priests, or we could say like the princes and elders of Israel and the priests, so that we can qualify to do that. And then when we are resurrected and are given that office we in turn go ahead and give it back to the Levitical priesthood? You see, it wouldn't make any sense at all.

Now let's go on and we'll see here. Let's talk about this a little bit further. Now verse 12. "For the priesthood being changed, there is made of necessity a change also of the law." And there was. All the things that Jesus fulfilled, the law and the prophets, and you can read that in the *Harmony*, and "How Did Jesus Fulfill the Law and the Prophets." And also there was a change in the priesthood, a change in the priesthood laws, because

now instead of a high priest at the temple offering animal sacrifices, etc., etc., etc., then we have Christ Who is doing that at the right hand of God the Father.

Now let's come down here to verse 15. "And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest [that is, Jesus Christ], Who is made, not after the law of a carnal commandment, but after the power of an endless life. For He testifieth [now notice, he says this twice here, see], Thou *art* a priest for ever after the order of Melchisedec." And then he quotes it again. Now verse 22, "By so much was Jesus made a surety of a better [covenant] testament" (vs. 15-17, 22). Now that means a superior covenant. So is God going to give an inferior covenant to those during the millennium? I think not.

Let's come over here to chapter 8 and let's see beginning right here in verse 6. "But now hath He [that is Christ] obtained a more excellent ministry,..." And when He comes as King of kings, and Lord of lords is that not going to be an exceedingly far greater ministry when He's right here on the earth? Of course it will be. "...By how much also He is the mediator of a [superior] better covenant [not just better – this means superior], which was established upon [superior] better promises." Now let me ask you which is better: the promise of having long life, peace from your enemies, plenty of food, have prosperity, healthy children, healthy crops, a blessed land, or you have the promise of eternal life to rule and reign with Christ? Of course. It's superior. Eternal life is superior to anything physical.

Let's read on. Verse 7, "For if the first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them,..." And of course the fault went right back... Right after Aaron was named as high priest, what happened? Well, Moses went up on the mountain. He was there for forty days and forty nights, and the children of Israel persuaded him to make the golden calf. So it was at fault right from the beginning because there was not a repentance and change of heart and the giving of the Holy Spirit. The fault was with them because they sinned. "...Then should no place have been sought for the second." So what we can say is when the covenant for the millennium comes will that be a third covenant? Because the covenant for the second covenant for us for the first resurrection will have been fulfilled at the resurrection, correct? And then at the resurrection, as I already covered on the Feast of Pentecost, then we are going to enter into a new covenant with Christ for the work that we are going to do. And so likewise God is going to enter into a new covenant with the children of Israel and Judah when He returns. Let's see this.

Verse 8, "For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:..." And what happened from the time of Christ from His first coming to His second coming was just a down payment of that. And that was only for those whom He called. That was not for all the house of Israel, and all the house of Judah. And He says, "...Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not,... For this *is* the covenant that I will make with the

house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people:..." (vs. 8-10). That hasn't happened yet, even with us that hasn't happened in the second part of the fulfillment. Yes, we have the laws of God written in our hearts and minds today, don't we? Yes, we do through the power of the Holy Spirit, through the Word of God.

But notice verse 11. Here's the other part of this. And this fits in with the knowledge of the Lord shall cover the earth as the seas cover the earth. Verse 11, "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all [all, every one] shall know Me, from the least to the greatest." And of course that won't happen until Christ returns and establishes this covenant with the house of Israel and with the house of Judah. And He says, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away" (vs. 11-13). And it doesn't show that it will be replaced. So that's quite a thing.

Let's come over here to chapter 10, let's see a little bit more about this. Let's ask the question: do animal sacrifices have any effect in removing sins spiritually? Let's come to Hebrews 10. Let's begin in verse 1, "For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Question: during the millennium, is Christ going to take that which He has perfected and then use something which is not perfect? Is He going to take and go back to the Old Covenant? Now, if there is going to be a temple like the first and second temple, and if there are going to be sacrifices like some people claim, and we'll go back in the book of Ezekiel and we'll read those things a little bit later on and we'll understand them a little bit more, then Christ indeed is going from the superior to the inferior. And that doesn't make any sense because God is the one Who is going to be perfecting.

Now verse 2, "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." Now hold your place here and come back to Hebrews 5, just a few pages back, and let's look what it says about the sacrifices that the high priest had to offer and compare it to what Christ had to offer.

Now let's pick it up right here in Hebrews 5:1. "For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to day have I begotten Thee." And then he quotes again, "...Thou *art* a priest for ever after the order of Melchisedec" (Heb. 5:1-6). And then it shows that Christ

offered His body, as we will see here in a bit. So God would indeed be going from the superior to the inferior.

Now let's come back to Hebrews 10:3. And I think when we understand this we will be able to look at those chapters in Ezekiel 40 onward and see the reality of what it's really telling us. Now verse 3, "But in those *sacrifices there is* a remembrance again *made* of sins every year." Now notice verse 4, "For *it is* not possible that the blood of bulls and of goats should take away sins" (Heb. 10:3-4). Now if it's not possible to take away sin, question: why reinstitute them? If the Levitical priesthood under Aaron was inferior and was done away to the destruction of the temple and the scattering of the Jews and the Levites, why would God when He brings perfection to the earth in the time of the millennium and the kingdom of God, resort back to an inferior system? It makes no sense.

Now, let's see what Christ did. Because see, if you do that what you're actually saying is: the sacrifice of Christ was not sufficient. You're actually saying that what Christ did was not complete. But you see, what Christ did was complete. Let's go on. Verse 5, "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me:..." Now it's exactly the same way with us. "Know you not that your body is the temple of the Holy Spirit" - the same thing. Now here was a special body, the body of Christ born of the virgin Mary, especially prepared by God the Father - You have prepared a body for Me. "...In burnt offerings and *sacrifices* for sin Thou hast had no pleasure." And if He had no pleasure in it why reinstitute it? "Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God." Because that's the most important thing. "Above when He said, Sacrifice and offering and burnt offerings and *offering* for sin Thou wouldst not, neither hadst pleasure *therein*; which are offered by the law; then said He, Lo, I come to do Thy will, O God." So He repeats it. "He taketh away the first, that He may establish the second" (vs. 5-9). So why would God leave the second, which is superior, and go back to the first, which is inferior? And what you do then, you undo all the work of Christ, do you not? And does that not go against what Paul wrote, that if you seek to be justified by law Christ is of no effect to you? And that's what would happen if they had animal sacrifices, and the kind of temple ritual that they had under the Old Covenant.

Now let's go on here. Verse 10, "By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*." And that means for all time. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:..." So question: what would be the purpose for those sacrifices? Why would they be needed? Let's go on. "But this man, after He had offered one sacrifice [that is His body] for sins for ever,..." Now it says forever. Does forever include the timeframe of the millennium and the Great White Throne Judgment? But of course it does, you see. So you see it would be incongruous for God to go ahead and reinstitute the Aaronic priesthood, and the Levites, and animal sacrifices again. Ok, let's go on. "...One sacrifice for sins for ever, sat down on the right hand of God;..." Now this time He's going to be a whole lot closer to us, isn't He? He's going to be on the earth. Yes, indeed.

“From henceforth expecting till His enemies be made His footstool.” And this goes right back where we started. The heaven is My throne and the earth is My footstool. Now the enemies are going to be made the footstool. “For by one offering He hath perfected [until He comes the second time] them that are sanctified.” It doesn’t say that, does it? “...He hath perfected for ever them that are sanctified. *Whereof* the Holy [Spirit] Ghost also is a witness to us: for after that He had said before, This *is* the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more” (vs. 13-17).

Ok, let’s look at some other scriptures. You know this is quite a thing here. Let’s come and see some things in the book of Jeremiah now, so we’ll show that God is going to give a new covenant to Israel and Judah. See, God hasn’t done that yet. He’s only done that to the church. We are under the church covenant, which includes some of the things that He’s going to include with the covenant that He makes with Israel and Judah because His whole purpose is to have the world converted when Christ returns. So obviously it would contain many of the same elements. But it’s going to be a different covenant. It is going to be a new covenant. And if we could liken it unto it, it’s going to be a third covenant. And then when we come to the time of the Great White Throne Judgment then we’re going to have what? A fourth and final covenant, won’t we? And all of those things will be to bring all those who love God and serve Him, bring them into the kingdom of God. So it’s going to be quite a thing, isn’t it?

Now let’s come back and let’s look here in the book of Jeremiah. Let’s look at some important things that we’re going to see here and what God is going to have them do. Let’s come to Jeremiah 32. God is going to do some things for the people of Israel and the people of Judah. And then of course we know the principle in the New Testament, which is what? The principle in the New Testament is to the Jew first and then to the Greek. So whatever He does for Israel, He’s going to do for all nations.

Jeremiah 32:37, “Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be My people, and I will be their God: and I will give them one heart,...” See, so God is going to change their hearts – conversion. “...And one way, that they may fear Me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul” (Jer. 32:37-41). So there is what God is going to do for the children of Israel and Judah when He brings them out of captivity as the millennium begins.

(Turn Tape)

Now let's continue right on in Jeremiah 33. Let's come to Jeremiah 33:6 and show what God is going to do, and show that He is going to change them. Now remember: the priesthood, the sacrifices, and the temple did not do one bit of good to change the hearts of anyone. And they went off into captivity, didn't they? Yes. Now verse 6, "Behold, I will bring it [that is, Israel and Judah] health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." So God is going to open their understanding to the scriptures.

Now hold your place right here because we're coming back. Let's come to Matthew 13, and let's see that this is all a part of what God is going to do in curing them. And this will help you understand the scripture here in Matthew 13 that some people are very perplexed about, because if God hardens their heart then He has to, which we'll cover a little bit more on the Last Great Day, then He's the one Who's responsible for it. And He's the one Who then has to change the circumstances so that will no longer be. But notice what He says here.

Let's pick it up in verse 13. Matthew 13:13, "Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they shall see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them" (Matt. 13:13-15).

Now this shows just when He's going to do it, right back here in Jeremiah 33. He says so. "I will give them health, I will give them cure." Let's come back here to Jeremiah 33 and read on a little bit more here. So this is really quite a thing that God is going to do in instituting this new covenant with Judah and Israel when the millennium begins. Now verse 7. No, let's read verse 6 again just to emphasize the point here. "Behold, I will bring it health and cure [that's the people and the land], and I will cure them, and will reveal unto them the abundance of peace and truth." Which then is the Word of God, which then is opening the way to salvation. Does not every epistle of Paul start out, "Grace and peace from God the Father, and our Lord and Saviour Jesus Christ?" Yes. That's exactly what's going to happen here.

Now verse 7, "And I will cause the captivity of Judah and the captivity of Israel to return [that means He brings them out of captivity], and will build them [again], as at the first. And I will cleanse them from all their iniquity [*through the sacrifices of the priests*]." It doesn't say that does it? See. Where is there any need for sacrifices? There is not. "And I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be..." That is, all of Judah and Israel, and of course Jerusalem because that's where Christ is going to be. "And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth, which shall here all the good that I do unto them: and they shall fear and tremble for all the goodness and

for all the prosperity that I procure unto it” (Jer. 33:6-9). So that’s really going to be quite a thing, isn’t it? God is going to do it.

Now verse 14, “Behold the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.” And then it says that He is going to raise them up.

Now let’s read a couple of verses here, and let’s understand something because it does talk about Levites and sacrifices. But if there’s anything the Levites are going to do, they’re actually not going to be priests, because then we would have no jobs. Now let’s read on.

“In those days, and at that time, will I cause the Branch of righteousness to grow up unto David [that’s a prophecy of Christ Who will be King over all the earth]; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle [meal] meat offerings, and to do sacrifice continually” (vs. 15-18). Now this looks like, well, maybe there’re going to be some sacrifices offered at that time. But what are the true sacrifices that would be offered? Let’s look at some of those.

Let’s come back here to Hebrews 13. Let’s see what the true sacrifices are. And then we’ll look at Revelation 8, and we will see what they are likened unto. Hebrews 13:12, “Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.” And we’ve already covered that were Jesus was crucified, and so forth. “Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased” (Heb. 13:12-16). So then instead of offering animal sacrifices here, because otherwise you would have a contradiction, wouldn’t you, in everything that God would do, if they were to offer those kinds of sacrifices. So these then are going to be the spiritual burnt offerings, the spiritual meal offerings and sacrifice continually. So they will be serving the people, praying for the people, and doing these spiritual sacrifices that we just talked about here.

Let’s come to Revelation 8, and let’s see something concerning prayers as they go up to God. So if they’re going to be doing this then it’s talking about it in a symbolic language of the actual sacrifices from the heart that they would offer in prayer and service, rather than the literal animal sacrifices since the animal sacrifices would do absolutely no good whatsoever.

Now, Revelation 8. Let’s just start here in verse 1. “And when He had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw

seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.” So the prayers of the saints then, come up as incense. Just like the sacrifices are going to be the sacrifice of praise, the sacrifice of thanksgiving, the sacrifice of doing those things that are right and good. Verse 4, “And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel’s hand” (Rev. 8:1-4). And so those have to be the kinds of sacrifices that the Levites will be doing at that time. And if there’s going to be any activities that the Levites will do, they will work under us, because we will be the kings and the priests, and they will work under us to teach the people. So the Levites, in this sense, will pray for the people, teach the people, and so forth. Not as we know it today.

Now let’s come back here to the book of Jeremiah again. Let’s come back to Jeremiah 31:31, and we will see where this new millennial covenant that God is going to make with the children of Israel when Christ returns. Let’s pick it up here, Jeremiah 31:31. “Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers [so this is a quote that we read in Hebrews 10] in the day *that* I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the LORD: but this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.” Then it says, “...They shall all know Me, from the least of them unto the greatest...” (Jer. 31:31-34).

Now then, let’s come here to Isaiah 2, and we’re going to see there’s going to be a house of the Lord. Now I don’t know exactly how it’s going to look. There may be many similarities that there were with the temple. We don’t know. We’re not told what it is. We’re not told that there is a temple, but the temple was also called “a house of God.” So here we find in Isaiah 2:2, it says, “And it shall come to pass in the last days, *that* the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” And notice what the people will say. “And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths:...”, etc. (Isa. 2:2-3). So there is going to be a house where Christ is going to be.

Now we’re also going to have dwelling places. We’re going to have other houses, other places to live in. Now remember this goes all back to the restitution of all things, doesn’t it? Because how did it start when God created Adam and Eve? He lived in the Garden of Eden with them. Now then, God is going to live on the earth. We are going to be all working under Christ, and under all the Apostles. And the Word of God is going to be spread in all the world and the whole world’s going to have an opportunity for salvation at that time, and so it’s going to be quite a thing. And we’ve already covered that and what our job is going to be, so there’s going to be some kind of house that’s

called the house of God. Now how much different from the temple it will be, we don't know. But notice one thing, it doesn't say here that we will go up to the house of the LORD and offer sacrifices. We'll go to the house of the LORD and He'll teach us His way. So the whole operation is going to be entirely different than what it was under the concept of the temple with Israel.

Now let's come to the book of Ezekiel and let's do a survey of those scriptures which are normally called scriptures which show the millennial temple. As a matter of fact most commentaries have something in them about what they call the millennial temple, because they feel that everything concerning Ezekiel here has to do with the millennial temple.

Ok, let's come to Ezekiel 40:44. Now you go through and you read all of this, this is describing the rebuilding of the temple. And as we're going to see this has to be the rebuilding of the temple, that is the second temple, and that temple is the one which carried on down to the time of Christ and was eventually destroyed in 70 AD.

Now let's pick it up here in Ezekiel 40:44, "And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north. And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the charge of the [My] house. And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the [My] altar: these *are* the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto Him" (Ezek. 40:44-46). So then he went ahead and measured it. Well that was the establishment, again of the priesthood when they rebuilt the temple the second time. And if you go back and follow the lineage down to Ezra, I think you will find that he was one of the sons of Zadok. So this is talking about the second temple that they were going to build then.

Let's come here to chapter 41. You can read about all the measurements and everything, and just compare those with the measurements and things that you find back in the book of Exodus concerning the instructions that God gave to Moses to build the tabernacle. Now Ezekiel 41:23, "And the temple and the sanctuary had two doors. And the doors had to leaves *apiece*, two turning leaves [that means they just opened like that]; two *leaves* for the one door, and two leaves for the other *door*. And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without. And *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side chambers of the house, and thick planks" (Ezek. 41:23-26). So we're talking a physical temple here, which is very akin to the temple that they had leading up to the time of Jesus Christ.

Now let's come to chapter 43, and we'll see that it talks about all of these things with the second temple. This has got to be the second temple. It cannot be a temple during the millennium because there won't be any sacrifices. And we'll see it talks about

sacrifices here in a little bit. Now chapter 43, verse 1, “Afterward he brought me to the gate, *even* the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and His voice *was* like a noise of many waters: and the earth shined with His glory.” This is showing again God is going to put His presence in the temple. There was appearance of the vision they gave him and so forth, and he talks about “...the glory of the LORD, [verse 4] came into the house by the way of the gate whose prospect *is* toward the east.” And then he says, “...the spirit took me up, and [showed me all these things]” (Ezek.43:1-5).

Now let’s come down here to verse 10. “Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them” (vs. 10-11). That’s exactly what happened when Ezra came back. This is actually the design. Once the temple was destroyed what plans did they have for rebuilding the temple? They had none. God had to re-reveal it to them. How would they know what to do? How would they know what to make? So this gives them the plans on what they were to do.

Now let’s come down here to verse 18. “And he said unto me, Son of man, thus saith the Lord God; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.” Which they did when they reinstated the temple in the days of Ezra. “And thou shalt give to the priests the Levites that be of the seed of Zadok, which approached unto Me [to minister unto Me], saith the Lord GOD, a young bullock for a sin offering. And thou shalt take of the blood thereof,...” (vs. 18-20). And it gives all the instructions on what to do and then it gives the seven days of the dedication of the temple.

Ok, hold your place here and let’s go to Ezra 6, and let’s see where this dedication took place. What we just read was a description of seven days of dedication of everything at the second temple. And so here’s the fulfillment of that. They had to have those instructions and what they needed to do when they came out of the Babylonian captivity, so they would know how to build the temple, they would know how to dedicate the temple, they would know what sacrifices to offer at the temple.

Let’s pick it up here in Ezra 6:15. “And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses” (Ezra 6:15-18). Then they also had the instructions from Ezekiel. So they had both of these together.

Now let's come back here to Ezekiel 44. Now let's just read the first three verses, again showing the physical temple there in Jerusalem. "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it *was* shut. Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut." Well if Christ were on the earth, guess what? If this were a millennial temple it would be open, right. Because that would be the literal house of God, wouldn't it? And God would be there so it would be open. Now verse 3, "*It is* for the prince; [of] the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same" (Ezek. 44:1-3). So then He took him to each gate and showed him what it would be.

Now let's come over here to verse 15, and again we see the Levites, the sons of Zadok and what they would do. Ezekiel 44:15, "But the priests the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord GOD: they shall enter into My sanctuary, and they shall come near to My table, to minister unto Me, and they shall keep My charge. And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them,..." (vs. 15-17), and so forth and so on. Then it gives all the instructions that the priests were to do and how they were to conduct and handle themselves. And if you go back and read these things, then go back and look at the instructions that God gave to the Levites in Exodus, and Leviticus, you'll find that these instructions parallel right along exactly the same way. And so then it showed that they were going to do all of that.

Now let's come over here to chapter 45. It talks about certain measurements in bounds outside the temple that were set aside for the different tribes. Now let's come over here to Ezekiel 45:15. "And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; of a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD." Well if the sacrifice of Christ is what makes reconciliation there'd be no need for this to take place. So this has got to refer to the second temple. "All the people of the land shall give this oblation for the prince in Israel" (Ezek. 45:15-16). Now this is interesting because it's the prince of Israel. What did they have before the destruction of the temple during the time before the Babylonian captivity? They had kings, didn't they? And after the destruction of Jerusalem and the carrying away out to Babylon, when they came back there were no more kings. They only had princes. Why? Because all the descendents of the kings were killed.

The three daughters of king Zedekiah were given to Jeremiah, and they went with him from the holy land down to Egypt, and then they left Egypt, and history and tradition tells us that they went to Ireland. And that's where then the other twin son of Judah, which had the breach... Because remember when the twins of Judah were born, one put his arm out first and the midwife put a scarlet thread around his wrist. He pulled his hand

back in and the other one was born, which was Pharez. So Zarah was the first one born, but pulled his hand out, Pharez was the physical one that was born first. So that's what they called a breach. There was a breach in the line of the kingship because you could not give the kingship to the one who just put his hand out first, because he was due first but pulled it back. So therefore the first one that was fully born was Pharez, and the king line came down through the tribe of Judah on down to David, and on down to the other kings all the way down to king Zedekiah, and then Jeremiah took his three daughters and took them to Ireland and the breach was healed. And so then the story of how the throne went from Ireland to Scotland to England is another whole story. But the throne of David is sitting right there in Westminster Abby and fulfills the promise that God has given that David would never lack for a man to sit upon his throne.

So when we come to this time here concerning the prince, this has to be the governor of Judea. There was no longer any king, so this has to be for the time of the second temple, at the return after the Babylonian captivity with the instructions that they were to follow for the temple worship at that time.

Now back to Ezekiel 45:17. "And it shall be the prince's part *to give* burnt offerings, and [meal] meat offerings, and drink offerings, in the feasts, and in the new moons, and in the Sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the [meal] meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel." So this can't be talking about what Christ is going to do. Though He's called the Prince of Peace, He is the King over all the earth, and as we read before, "The King reigns, the King reigns, the King reigns..." Then it goes on showing what he was going to do. Here, verse 18, "Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: and the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court" (Ezek. 45:17-19). Now this was showing what was to be done at the rededication of the temple, which we read of there in Ezra 6.

"And so thou shalt do the seventh *day* of the month..." That is in dedicating it, and that's what they did. It was in the first month that they dedicated it, and it was finished in the month of Adar and they started in the first day of the first month to do the dedication. So this is talking about it here. "...So thou shalt do the seventh day of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house. In the first *month*, in the fourteenth day of the month, ye shall have the passover,..." Now the Hebrew is such it means "you shall have the Passover." And we read back there in Ezra 6, that's exactly what they did. They kept the Passover on the fourteenth day of the first month. And of course we've got the whole big thick Passover book, which goes through every one of the details concerning the Passover. And it's very interesting, I've had some people rant and rail against the book, but no one has been able to disprove a single thing, either historically or scripturally that was written in *The Christian Passover* book. So that's what they did. And it should read, "and a feast for seven days. So you see it should read, "...ye shall have the passover, [and] a feast of

seven days [which is the Feast of Unleavened Bread];... And upon that day shall the prince prepare for himself and for all the people..." (vs. 20-22), seven days, and it goes on the whole thing concerning it.

Now let's come to chapter 46. Again, as I mentioned, we're doing an overview, and so we're seeing the flow of this and we'll see where it leads to. Because there comes a time when something special happens, which is a prophecy of the preaching of the Gospel. We'll see that in just a bit.

Ezekiel 46:1, "Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened. And the prince shall enter by the way..." (Ezek. 46:1-2). And then it goes on and explains all the things down through every one of them.

Now let's come here to chapter 47. Here's where the new thing begins. Here is something different. Now as we explained in the sermon, "Where Was Jesus Crucified" we also explained concerning the temple, that the temple was right over the Gihon Spring, and the Gihon Spring was the only spring within Jerusalem for five miles that had constant fresh pure water flowing. Now this water needed to flow in order to take care of the sacrifices, to clean the temple, to get rid of the blood, and all of that sort of thing. The animal skins and carcasses were taken across the Kidron Bridge over to the Mount of Olives, and there they had the altar, which is called the Miphkad Altar. And they would take the skin, and they would take the carcasses and they would burn them to ashes. Then those ashes would be released through a conduit, and they would go down the steep part of the Mount of Olives and go down into the Brook Kidron, and so that's where the ashes would go. So when we come to Ezekiel 47 now, we're going to see that it talks about water that comes from under the throne of God.

So let's see this, Ezekiel 47:1. And, "...He brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side." So here's water coming out, flowing out from the temple and going in all directions. Now what does this mean? What does this picture? Ok, hold your place right here. We'll see that it means two things.

Let's go to John 7. We'll see that it's a type of the Holy Spirit of God, and then we will see that when this began, it was a very interesting day that this began. Now let's pick it up here in John 7:37. "In the last day, that great *day* of the feast,..." Now this is just right between the seventh day and the eighth day. "...Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink." And that's why the waters are going out symbolically as we found there in Ezekiel 47. "He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of

the [Holy] Spirit, which they that believe on Him should receive: for the Holy [Spirit] Ghost was not yet *given*; because that Jesus was not yet glorified.)” (John 7:37-39). Well when did the Holy Spirit come? And to where did it come? Well, we know from Pentecost what? It came on the Feast of Pentecost. And what happened then? The Gospel began to be preached right there in Jerusalem didn’t it, and then all around, and then to the whole habitable world by the time the ministry of the Apostles came to an end. So what we are looking at here in the book of Ezekiel with this water coming out of the throne, since it was not literal physical water that was coming out, we are looking at the preaching of the Gospel and the Holy Spirit moving out and calling many, many people in the parts of the world where the Apostles went and preached.

Now let’s come back here to Ezekiel 47 and we’ll see this. It started out very shallow, and then he went out and it got a little deeper, a little deeper, and lo and behold it goes out and when we come to the end of it we are, I believe, into the time of the millennium. And that’s the only relation that this has to the millennium, is the preaching of the Word of God. And what does it say concerning water and the knowledge of the Lord in the millennium? It will cover it as the waters of the sea cover the earth.

Ok, now let’s come back to Ezekiel 47 and let’s read here in verse 3. “And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles. Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.” See, it’s getting deeper and deeper. And I think this is symbolizing the increase of the knowledge that God was giving to the New Testament church as they went out and preached. You know, Paul said that God gave it to them by revelation. And so here he measured again, verse 5, “...a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other” (Ezek. 47:3-7). Now what does this symbolize?

“Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed” (vs. 8). What do these trees symbolize? A lot of people think that this symbolizes the tree of life. No. Let’s come to the very first Psalm – we’ll see. This symbolizes converted people who in spite of where they were always were true and faithful to God, because of what? Because of the Holy Spirit of God.

Now let’s see it right here. Psalm 1:1, “Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the LORD; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water,...” Isn’t that what Ezekiel was told? “Come back to the shore and see the trees right by the rivers of water here.” “...That bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Psa. 1:1-3)

So what we're talking about here in Ezekiel 47 with this water and the trees and all of this, we're talking about those people who are then converted, who then feed off the Holy Spirit of God, who then grow in grace and knowledge and so forth. And then it shows that... Now I believe from this time forward it goes out and it shows the water of God going out into all the earth, then leading into the return of Jesus Christ where then the whole earth is going to be healed. And so this is the place then where it picks up at the millennium. But initially it's starting out with the temple there in Ezekiel 40. And reading all the way through, that is not the millennial temple, that is the second temple.

The priests and Levites will not be doing sacrifices during the millennium. They'll have other jobs to do – teaching, and preaching, and praying, and things like this, probably working directly under the saints, who will then be the priests of God. And then it goes out into the... ends up with the great conversion and healing of the whole world. So no, there won't be a temple, as we know a temple today during the millennium. And there will not be animal sacrifices because there will be no need for them. And only the last part of Ezekiel, as we read here, Ezekiel 47, has to do with anything concerning conversion and the ministry of Christ, and right at the very end in the very depths of the water going out to heal the earth, that is when the millennium begins.

(End of Tape)

Transcribed: 08/07/2003
CIS

Tabernacles – Day 5 – October 15, 2003

Scriptural References

- 1) Isaiah 66:1-2
- 2) 1 Corinthians 3:16-17
- 3) 1 Corinthians 6:19-20
- 4) John 4:19-24
- 5) Acts 8:5-23
- 6) Hebrews 7:11-12,15-17, 22
- 7) Hebrews 8:6-13
- 8) Hebrews 10:1-17
- 9) Hebrews 5:1-6
- 10) Jeremiah 32:37-41
- 11) Jeremiah 33:6-9, 14-18
- 12) Matthew 13:13-15
- 13) Hebrews 13:12-16
- 14) Revelation 8:1-4
- 15) Jeremiah 31:31-34
- 16) Isaiah 2:2-3
- 17) Ezekiel 40:44-46
- 18) Ezekiel 41:23-26
- 19) Ezekiel 43:1-5, 10-11, 18-20
- 20) Ezra 6:15-18
- 21) Ezekiel 44:1-3,15-17
- 22) Ezekiel 45:15-22
- 23) Ezekiel 46:1-2
- 24) Ezekiel 47:1-8
- 25) John 7:37-39
- 26) Psalm 1:1-3